THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works."—JOHN SELDON.

No. 46, Vol. LXXII. Thursday, November 17, 1910. Price One Penny.

JESUS CHRIST A REAL, HISTORICAL PERSONAGE.

IN an examination of the evidences of Christianity, it is plainly an all important question to settle whether Jesus of Nazareth ever existed. If Jesus be only a creation of romance, a fabulous being, and not a real, historical person, the Christian religion must be a deception from beginning to end. It will not be worthy of thoughtful investigation, and we may almost as wisely engage in the cultivation of the superstition of the Druids, or the philosophy of the Greeks. This point, therefore, must be first ascertained, namely, whether a real Jesus, the Christ, ever existed.

Were one to ask how we know that Julius Cæsar conquered Britain, what answer would we give? Perhaps we would say that the united testimony of all persons learned in the events of past centuries constitutes a sufficient proof, and leaves no reason to doubt the fact. Very good. Such a testimony is the only proof the masses of mankind can obtain, and it is sufficient.

There are such beings as sceptics, however, and one of these may choose to allege that some person, wishing to practise upon mankind, had set the report afloat concerning Julius Cæsar many years ago; that no one had any interest, and few any ability, to investigate its truth; that it thus gained an easy credence, and as time rolled on it strengthened into a venerable tradition, which all men now believe, but which had no foundation in fact. How would we answer such a sceptical companion? We would, probably, in the first place, point to the still existing commen-

taries of Cæsar, which describe his conquest of Gaul, and his subsequent invasion of this island. We would then show how these statements are confirmed by the subsequent historians of the Roman Empire, in whose works we find continual reference to Britain as a Roman province, governed by a Roman officer, kept in subjection by a Roman army, under generals whose names are recorded as they were appointed or recalled. As auxiliary evidence, we would remind him that Roman relics continue to be discovered in various parts of the land; that Roman names or terminations are attached to many places; that the ruins of a Roman wall still exist in the north, and the huge circle of a Roman amphitheatre is still to be seen at Dorchester; that it is perfectly established, therefore, that the Romans did possess this land, and we must do violence to all the laws of evidence and faith, which govern our daily life, to deny that their power was introduced by Julius Cæsar. Should this evidence of contemporary history and still existing relics prove in vain, we conclude that the mind of the skeptical enquirer had some defect which incapacitated it for due exercise of belief; or that he was under some strong prejudice and prepossession which closed his eyes; or that, we find, he was playing a part, and pretending to be unconvinced. Of a similar nature, but much more plentiful, is the evidence which assures us of the life and deeds of the Lord Jesus. An unlearned man, satisfied in this case with that testimony which satisfies him in every other matter beyond his personal knowledge, may rest upon universal testimony. The most competent to judge amongst the most civilized nations of the earth have declared Him to have existed. Those who are hostile to the claims of His religion, yet admit Him to have lived—an admission that would never have been made unless the evidence were irresistible. That evidence is found in a large supply of contemporary history, and in vast results which reach even to this day.

Jesus penned no autobiography as did Cæsar. He committed none of His teachings to writing as did Plato or Mohammed. But we have four lives of Him, written by four different authors, called evangelists; three of them having particular connection with His sojourn in Galilee, and one of them with His sayings and doings in Jerusalem. Of these authors, Matthew was a publican, or tax-gatherer; Luke was a physician; John a fisherman of Galilee, a province north of Judea; and Mark, whose occupation we know not, was the companion of another Galilean sailor named Peter, who is supposed to have furnished him with his materials and to have supervised his work.

In these four lives there is a general agreement as to the teachings, the acts, and the character of the Lord; an agreement which, in any court of justice, would be considered amply sufficient to establish the main facts in the life and death of Jesus. There is, at the same time, such a diversity as to prove there could have

been no conspiracy between the writers to construct a fable, and palm it on the world. Besides these lives, we possess a series of letters which refer to the sayings and doings, and the sufferings of their subject, written by a contemporary of Jesus, a person of lofty genius and highly-cultivated mind, who had once been diametrically opposed to His claims, which thus furnish a strong collateral testimony to the biographies of the evangelists. That these lives and letters were the productions of the persons whose names they bear, is established by a fact which cannot be more strongly affirmed of any other writings in existence, namely, that they are constantly quoted as such, and thus are well known to be such through the whole world, by a regular succession of writers from the time of their composition to the present day. Matthew's gospel, for instance, is alluded to by the writers of the apostolic age, Barnabas, Clement of Rome, Polycarp, and Papias, the last of whom expressly declares it to be his. In like manner the gospels by Mark and Luke are spoken of; also the gospel by St. John has been received by all antiquity as his.

The whole Christian world at the outset knew well the authenticity of the gospels, which we, nowadays, are obliged to establish by hints, quotations and affirmations of subsequent writers, and happy it is for us that in the providence of Him who is the Author and Finisher, so many persons of unquestionable veracity and of competent information have furnished us with the testimony we require.

Having ascertained that there are four distinct narratives of the life and death of Jesus of Nazareth, and that their authencity is established by a continuous series of writers reaching from their own day to the present, the next question to be considered is, whether these narratives are novels or histories; whether Jesus is an ideal man whom the writers have imagined for certain purposes of their own, or whether He is a real person born at Bethlehem and crucified at Jerusalem. This question can soon be decided.

The existence of Christians proves that there must have been a Jesus in whom they believed as the Christ. The existence of the Dowieties proves that there must have been a Dowie, in whose mission they believed. The Lutheran church is a living testimony to the existence of Martin Luther; the society of Wesleyans to the preaching of John Wesley. Men and women are not in the habit of leaving old religious associations and attachments for a non-existent creation of the human brain. Fancy if you can, the fiery and ambitious Saul of Tarsus flinging away all his prospects in life, and devoting himself to testify of Jesus, at the risk of loss, of suffering, and of death, if Jesus were only an imaginary hero of romance.

Fancy the bigoted Jew, or the refined Greek, or the world-subduing Roman attaching themselves to the depised sect of the Nazarenes for a mere poetic formation. This would have been a

greater wonder than all the wonders related in the book. No; there must have been a real, living Jesus, or there would not have been any believers in His name to be called Christians. And, in fact, Christians existed before the gospels were written. At first, men who had not actually lived with Jesus, and seen His works, had only the oral testimony of those who had, as the basis of their belief. The gospel of Luke seems to have been composed of such estimonies. Matthew and John were eye and ear witnesses of he facts they have recorded. Luke appears to have thrown into one orderly treatise the accounts of the numerous disciples who were eye-witnesses from the beginning, and ministers of the doctrines of Christ.

The Christian Church was not, therefore, the creation of the gospels. It lived before them, and the gospels are written narratives of those events, which account for the otherwise unaccountable existence of the Christian community. Now of the existence of Christians, or of the persons bound together by a common faith in Jesus as the true Christ, from the date assigned to His death, we have evidence not only from Christian writers, but from heathen writers as well.

The Roman historian, Tacitus, declares that in the reign of Nero, the third emperor in succession from Tiberius, under whom Pontius Pilate crucified Christ, Christians were a very numerous body in the imperial city, and in other parts of the empire; and describes the cruel treatment to which they were subjected by the tyrant's decree.

Pliny writes that his province was overrun with multitudes of both sexes, who acknowledged Christ as a god.

From that period we read of their spreading in defiance of all efforts to destroy them, through every part of the earth, until Constantine the Great, either by influence or conviction, professed himself to be a Christian and established the religion in the empire.

Paganism soon gave way before its influence. The barbarian nations who issued from the northern regions and swept like a flood over Italy, yet embraced the religion of the conquered. Hence, amongst other causes it became mixed with superstition, from which it was, in a measure, rescued at the Reformation.

If, moreover, from the few relics of Roman art which antiquarian research discovers we may conclude the general truth of the Roman histories as to the invasion of this country by Cæsar, how much more rightfully may we conclude the existence of Jesus from the ordinances which are still observed in the Christian churches.

There is not a baptism performed but is a living evidence that Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19; see also Mark 16: 15.)

There is not a communion celebrated but is a witness to that

last supper, and that parting cup of blessing which He desired should be thenceforth taken in remembrance of Him. There is not a Lord's Day that brings its sweet rest and worship to a toiling world, but declares that Jesus died and rose again.

Christianity exists, and therefore Jesus lived. The production of an ideal character, such as that of Jesus, was utterly impossible to such men as the evangelists. They were capable of narrating that which they had seen and heard. To imagine and delineate Jesus was not only beyond their powers, but beyond the loftiest genius that adorned their age, or even now dwells upon the earth. We may safely aver that no man, however extensive his acquirements, or varied his talents, is far in advance of his time as to the elements which constitute a perfect character. We may therefore be quite certain, that had comparatively unlettered Jews attempted to draw an image from their own minds, they would have accumulated upon their hero whatever was in their time nationally believed to have been most perfect. Had they pictured a religious man, he would have been a compound of the Pharisee and Essene, scrupulous in observing the traditions of the elders, and exhibiting a stern asceticism, which most men are ready to mistake for holiness.

Had they drawn a patriotic man, he would have been animated with the spirit of the Maccabees or of the older champions of Israel, one mourning in secret over the woes and degradation of his country, breathing out threatenings and slaughter against the Roman invaders, and eagerly watching for the hour of vengeance. Had they imagined a Messiah, he would have been a warrior-prince, riding forth at the head of his armies, conquering and to conquer.

How different is the Jesus whom they have actually described! Instead of cultivating, He attacks with terrible severity the acknowledged forms of religious excellence as nothing better than formal hypocrisy, or heaven-hated self-righteousness.

Instead of the fiery virtues becoming the patriot citizen of a subjugated people, His blessing only falls upon the meek, the pure in heart, the peacemaker, and His command is to love the enemy and pray for the persecutor. Instead of a David or a Solomon, the Messiah suffers Himself to be trodden underfoot as a worm, and submits to the death of the cross.

His character and His teachings completely harmonize, strange as they were at that day, and strange as they continue to be to all unchristianized men still, the character is the noblest that has ever yet been conceived, and a Messiah such as He, was the only one who could save a dying and distracted world.

Now, if the highest genius is only a little in advance of the national sentiment as to the constituents of excellence, how comes it to pass that these denizens of Galilee have presented us with a perfect character, whose graces were opposed to the national

sentiment and yet, when examined, approve themselves to our judgment as the most splendid ornaments of humanity.

Think you that a tax gatherer belonging to the lowest of the people could have composed the sermon on the mount, or have imagined the scene of the transfiguration, or that of Calvary? Think you that John the fisherman could have dreamt the divine discourses delivered at Jerusalem? Do you think that in ascribing signs and wonders to their Lord, the evangelists would not only have confined themselves within the bounds of probability and even dignity, but have devised a series of works so singularly congruous with his nature and teaching? You feel it impossible. Genius is indeed confined to no class.

The manner of the work bears witness against its being a romance, and declares it literal history. Who ever heard of four men combining to write a romance in four different lives of one and the same individual?

Several persons may engage in one work, some supplying one part, and some another; but the greatest care will be taken that there shall be no diversities as to the facts in the different sections, and as slight a diversity of style as possible, so that an impression of unity should be produced upon the reader.

The evangelists, however, give us four different distinct biographies, each treating the life from beginning to the end, each having such peculiarities of style and narration as clearly establish his independence of all the others, and harmoniously agreeing in all the main features of teaching and deeds, and disposition, so that Jesus of one is identical with the Jesus of the other.

Give to a fisherman, an apothecary, and an exciseman in the present day the task of describing a character whose perfections shall be in advance of the common sentiment, in his birth, education, life, works, and death, in separate biographies, think you that they could produce anything consistent with itself, far surpassing our present ideals of excellence, and yet in perfect keeping with the loftiest principles of morals? We may safely declare they never could perform the task, notwithstanding the superior advantages of our age over the apostles. Still more impossible would it have been for Matthew, Mark, Luke and John to have written their gospels, had not Jesus lived, had they not seen and known Him.

Jesus, then, is not a creation of romance, not a poetic myth, but a real, living man. The character of Jesus, on the admission of infidels themselves, is good and beautiful. Now, on our own declared principles, we are bound to attain to the highest degree of virtue—to be good men and good citizens. In a virtuous course its own recompense will in a great degree be found.

One of the most effective means to increase our virtue is to study and imitate such persons as have been conspicuous for their goodness. By cultivating the companionship of the good, whether

living or dead, and imbibing their spirit, we shall improve much more surely than by loading the memory with commands or the mind with motives.

If, then, instead of degenerating into mere sensualists, we desire to rise to the dignity of well ordered manhood; to be temperate, yet enjoying all things; to be strictly just, yet tenderly merciful; to be impartial and benevolent, to rise superior to all the ostentation and shams of mankind, we must study the character, and imitate the perfections of Jesus. These demand our unconditional surrender to Him, and we cannot escape our obligation to give it. To fulfil our duty we must put our entire trust in Him, and His spirit will be our guide and strength. Then the New Testament, instead of being the subject for the play of ribald wit, will be a volume of frequent and pleasing investigation.

64 Grange Road, E., Middlesbrough. BEN. A. CRITCHLOW.

I WANT TO KNOW.

I want to know the reason for existence
Of man in this great world, where sorrow, pain
And trials often tempt us to resistance
Of nature's laws, obedience to retain.

I want to know if life is worth the living,
And if there's really anything to gain
By making sacrifices, and by giving
What cost us so much effort to obtain.

I want know why I should help the needy;
Why I should help the sinner to reform?
Why can't I run the race so gay and speedy,
They say will lead me straight to regions warm.

I want to know why pleasure, spiced with vices
Should be denied to me, and why the pricks
Of something called a conscience still entices
And makes me smart with self-inflicted kicks.

I want to know why I should "seek salvation,"
Why everything I like is always wrong;
And yet I think there must be some probation
When this one's done, and that cannot be long.

I want to know, when dying, where I'll go to,
And who I'll meet, and what I'll have to do;
I wonder if the Lord I've got to bow to
Will give me grace and strength to see me through.

I want to know why life is such a riddle,
And why I must be humble; why we pray.
And why through life I must play second fiddle.
Well: maybe I shall know it all some day.

E. A. COOKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 17, 1910.

FAMILY PRAYER.

It is frequently observed by conference presidents in their visits around their districts, that many of the saints fail to hold family prayers. This sort of service is looked upon in Zion as of great importance, those who fail to observe it being regarded as in poor standing.

We scarcely know to what cause may be assigned this neglect to hold family prayers unless it be that with the light of the gospel comes the knowledge that many of the rites and ceremonies observed in Christian churches are vain, and a disregard for ceremony follows. But there are necessary ordinances and ceremonies notwithstanding the inclination of Christendom towards vain observances. The fact that the devil counterfeits heavenly coin does not excuse us from accepting the genuine. Possibly the custom in the Church of England from which most of our English members come—of holding silent prayers—will account in part for this condition. But whatever the cause, it is urged by the authorities of the Church of Jesus Christ of Latter-day Saints that family prayers be strictly observed by all members.

The thought is insistent with us that the elders in the various branches do not properly teach and exhort the Saints in this matter. Among those who have been spoken to there does not appear to be any disinclination towards the practice; they simply have not been impressed with its importance. If elders will take this suggestion to heart there will soon be a perceptible change in the matter of family devotion.

As to the order to be observed, it is urged that the father—or in the case of a widow and her family, the mother—take the lead and preside as an officer in a meeting, calling on the various members to take part in uttering the prayer. The presiding member should, of course, take his or her turn with the rest. It is much better to kneel in a circle facing each other than it is kneel down anywhere promiscuously. The pratice should invariably be most reverential as befitting communion with the Throne of Grace.

Regarding the character of the prayer suitable to family devotion, it need not be tediously long, but should be designed to cover the probable desires and interests of all the members. Where there are children, their natural restlessness should be considered.

If they are kept on their knees too long at a time and required to be quiet they may develop a distaste for prayer. The Savior's example (Matt. 6:9-13) furnishes a splendid foundation for an appeal to the Father.

We teach our members not to pray by rote, and are sometimes severely censured for this, our attention being called to the words of the Savior, "After this manner, therefore, pray ye:" preceding His prayer, above referred to. But we argue successfully that the Lord did not give that prayer as a stereotyped form, but rather as a pattern of simplicity and directness, for we never read of Him using the formula again. Nor do we have any record of the Lord's prayer being used verbatim by any of His disciples.

There are, however, two ceremonies in the Church where strict forms are required. These are in the Sacrament of the Lord's Supper and in Baptism. These two ordinances were honored by Christ Himself during His earthly ministration, according to the Bible record. It has been revealed in this dispensation, also, as a necessary procedure and is invariably observed by the Church.

In the stakes of Zion, a beautiful custom of family devotion is quite generally kept. At least every morning before breakfast, and also in the evening before supper, where the family can be gotten together, a suitable hymn is sung, just as in a meeting. Then a prayer is engaged in and a blessing asked on the food. Sometimes the person offering the prayer will include a blessing on the food, but usually the blessing is asked after the prayer and when the family is gathered around the table. Some families observe the custom of reciting memory gems, such as passages of scripture or other religious sentiments, and reading from the standard works, all designed to cultivate the devotional or spiritual nature. These practices are admirably adapted to spiritual and moral growth and develop a closer confidence and love among the members of families. It may easily be seen how advantageous this spirit and custom is to the community where it is generally practised. The family is a unit of the community. As the families are, so is the community, and as the communities, or neighborhoods are, so will the State be. There are many benefits, therefore, derived from observance of family prayer as practised by the Latter-day Saints. It makes better saints, better friends and neighbors and better citizens. Furthermore, it is the experience of our leaders that those who are faithful in family devotion are invariably rich in spirituality, strong and exemplary members of the Church. "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Prove the Lord herewith and you shall learn that He is faithful who has made these promises.

S. N. L.

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 711.*)

Now, like the pyramidal temples of the ancient Americans, the "high places" of the Israelites were artificially constructed mounds; not being, as some erroneously suppose, natural elevations alone. This fact is evident from terms used in Scripture when referring to them, as, for instance, the "high place" to which Solomon sometimes resorted to commit idolatrous sinning; and which was his own especial shrine, is said to have been "built." The name, moreover, for this structure, as given in the Septuagint, carries with it the idea of something lofty or towering. Practically the same remarks are applicable to the "high place" that Jeroboam "made." "Built" and "made" are terms that have no meaning in these cases, if natural elevations only are to be understood. A passage from the Bible (II. Kings 17: 9), shows that the common people everywhere followed the royal example in this particular. It is there written that they "built" themselves "high places" in all their cities. This occurred about B. C. 720. Remarks need not be further extended to manifest that the high places of the idolatrous Israelites were artificial structures generally, or, perhaps, always. They were sometimes, in part at least, built of wood, in other instances of common earth, and yet again of stone, as may be inferred from the circumstance that righteous kings sometimes destroyed them by fire, or by the use of the mattock, or lastly by breaking the rocks of which they were constructed, to pieces; or all these agencies might have been employed in the demolition of a single building. It can not be maintained, however, from the Scriptural descriptions, that the Israelitish high place mounds were terraced like many of those built in America anciently. That they were not terraced is most probably the fact. But since there are both terraced and un-terraced foundation mounds for "high place" structures among the ancient American ruins, the similarity in structure of the latter to those of the Israelites in Palestine, is all the more marked. Allowing that the more substantial terraced pyramids were built by the Babylonian Jaredites; their brethren, the Israelites, who went into idolatry in this land, found them so perfectly adapted to meet their own requirements, that no alterations in any respect were necessary.

We have, in the next place, to ascertain whether or not there were shrines, chapels, or temples on the summit of the artificial foundations erected by the Israelites in Palestine. Turning to II. Kings 23: 19, we read as follows: "And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in

Bethel." Again from II. Kings 17: 29, we learn that the several peoples who were sent to occupy the land of Samaria after the ten tribes had been led captive to Assyria, or about B. C. 675, all made images of their gods, and placed them in the still standing houses of the high places which the Israelites had built in their native land. The disposition of these images corresponds so exactly with the Babylonian custom of placing images of their gods in the topmost storey of their temples, that it seems no doubt can remain but the high places of the Israelites were constructed largely according to Babylonian models; and hence the "houses of the high places" constituted a topmost story.

Respecting the two points in this matter yet to be considered, the Scriptures nowhere, we believe, state that the larger statues and "standing images" (so often spoken of) and the idolatrous altars associated with them, were placed without the "high place" walls, or at the base of the structure, as in the Babylonian examples. But notwithstanding this fact, the terms sometimes used by the sacred writers when speaking either of the erection or of the destruction of these places for worship, leave little room for doubt, or perhaps none, that the high place with its shrine, chapel or temple cell, was distinct and separate from the altars and the idols nearby, and which were generally set up in a grove.

A single Scriptural quotation will suffice to justify the position here taken. Speaking of king Josiah, we are informed that after reigning twelve years, he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; *and the images that were on high above them*, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them." (II. Chron. 34: 3-4.)

From this language it is clear that there were statues or images of Baalim in whose presence, or face to face with whom, altars had been erected by the idolatrous Israelites. It is just as clear also that there were *high above them*, that is, *high above the altars and image of Baalim, other images also*, and which fell under Josiah's weapons of destruction.

Upon what ground can anyone claim, in reason, that these images pointed out as being in or on a higher place than that occupied by the altar and image of Baalim, were not the smaller idols enclosed and sheltered within the house of the high place which was so inseparably associated with Israelitish idolatry?

Thus accepting the most obvious sense of plain English terms, we find there is a remarkable agreement existing between the high places and associated idols and altars in ancient Palestine and the high places and their accompanying idols and altars in ancient America and Babylonia; and the chain that serves to bind all these peoples together is thus forged. This, another example of

agreement in several points affecting one matter only, is too exact to be reasonably ascribed to chance.

39. Sun and Serpent Worship.

The Babylonians were sun worshippers. The Assyrians followed them religiously just as they did in so many other respects. Phœnicians, who almost certainly were descendants of Shem, since their language was Semitic, had their sun-gods; and their neighbors, the Israelites, were often in multitudes not a whit behind them as sun worshippers. The worship of the sun is a very ancient form of religion; and it is not difficult to assign a reason for its wide prevalence among heathen nations.

But when the question of serpent worship, or even reverential regard, is up for consideration, one will, we think, have to search profane history far and wide to find a satisfactory ground for that particular form of idolatry. What great good have serpents ever done for mankind, or for any portion of our race, that religious honors should be paid to a stone or metal representation of their loathsome species? What especial calamities are they accustomed to bring upon men that an attempt should be made to conciliate them by worship?

The only answer to these questions is their own echo, unless the records of sacred history are searched. In them a ground for serpent adoration is not difficult to find. It is not implied that the ground for the practice justifies it, but evidently the beginning of this form of idolatry is Israelitish, and can be traced to the lifting up of the brazen serpent in the wilderness by Moses during the exodus of his people from Egypt. A mere look at that image of a serpent meant life to multitudes, and the great benefit thus derived from it as the visible means of their healing, readily suggested its worship to a people, who, as a whole, were none too remarkable for their spirituality, though of superstition they had a full measure.

Some facts respecting this brazen serpent are now recalled to our attention. The Israelites preserved it from the time when Moses made it, about 1450 B.C., until king Hezekiah destroyed it about 725 B.C., and during the intervening centuries, or 725 years altogether, it appears from Scripture that it was raised to the dignity of an Israelitish idol, and incense was burned to it. (II. Kings 18:4.)

That the ancient Americans, like the Babylonians, Assyrians and Phœnicians, were in great part, sun worshippers, is too well known to require the citation of any evidence to make that fact more worthy of our acceptance than it now is from the bare statement alone. Something more than this, however, is necessary to show that the figure of the serpent was intimately associated with some of the primitive American religious systems of worship. There are, for instance, three serpent figures carved on the sides

of an altar at Copan; and so frequently do serpent representations occur in supposed sacred places, that Professor Baldwin was constrained to remark that "Religious symbols are found among the American ruins that remind us of those of the Phœnicians, such as figures of serpents which appear constantly." (*Ancient America*, pp. 185-6.) This quotation not only serves the purpose of substantiating the point under consideration, but it also allies the serpent worship, or reverence, with that of the Phœnicians.

(*To be continued.*)

MINUTES OF LEEDS CONFERENCE.

THE Semi-annual Leeds conference was held on Sunday, November 13th, 1910, at Bradford. There were in attendance President Rudger Clawson of the European Mission, Elder D. Ray Shurtliff of the Liverpool office, President Samuel Cottam, Elders Albert McCann and John Hadfield of the Sheffield conference, President Ernest S. Horsley, Sister Eliza B. Horsley, Sister Elizabeth Smart and twenty-six traveling elders of the Leeds conference.

The morning session was held at the Westgate New Hall, commencing at 10 a.m., about two hundred saints and friends being present.

After the opening song, prayer was offered by Elder Clarence E. Bohling. The Sacrament was administered by Elders George B. Mowry and Silas Hinckley.

President E. S. Horsley spoke a few words of welcome, also reported the conference as being in a very good condition.

Elder Alfred C. Gunderson, who had been released to return home shortly, bore a strong testimony to the divine mission of the Prophet Joseph Smith. He had labored in the Wakefield branch and reported the same as being in a good condition.

Elder Silas Hinckley stated that while the gospel cost nothing in the way of worldly means, yet it did require of us to place our lives and all we have upon the altar of sacrifice if it became necessary.

The choir then sang, "The Song of the Redeemed."

Elder D. Ray Shurtliff spoke on the things we must obey in order to be the children of God; he showed from the scriptures the love and unity that must exist, and also showed that in order to "put on Christ" it was necessary to be baptized in His name. He said that when obedience is given to these teachings the Spirit of God would lead and guide into all truth and righteousness.

The choir sang, "Come, Dearest Lord."

President Rudger Clawson stated that our purpose in assembling was to partake of spiritual food, which was just as essential for our spirits as temporal food was for our mortal bodies.

He explained the name "Mormon," and said that although the world looked upon this name with scorn and ridicule, yet it was very honorable to be called after such a righteous prophet as Mormon was. He also explained why we did not read written sermons, stating that we believe in speaking as we are prompted by the Spirit of God.

After singing, the benediction was pronounced by Elder Charles J. Parry.

The afternoon session commenced at 2 p.m., at which three hundred people were present. Prayer was offered by Elder George O. Low. President E. S. Horsley spoke a few words of welcome, after which the clerk read the labor and statistical report for the past six months, which was accepted by those present. The general and local authorities of the Church were presented by President Horsley and unanimously sustained.

Elder George B. Mowry, who was released to return home, reported the Keighley branch as being in a very good condition. He commented upon the good work the saints were doing, and also wished to thank them for the way they had assisted him while he had been in their midst.

President Cottam spoke on the harmonious feeling that must exist in order to enjoy the Spirit of the Lord; he felt that this feeling had been in our meetings. He explained the view that the Latter-day Saints held in regard to the sin of Adam and the atonement of Christ.

Sister Florence Briggs rendered in a very pleasing manner the solo, "Nearer, my God, to Thee."

Elder Alexander H. Bowman reported the Leeds branch as being in a united condition. He said the the saints were snpporting the elders to further this great work.

President Rudger Clawson pointed out the purpose for which the elders were sent over to this land, and the message they had to bring to the people. He also explained how they were able to maintain themselves without receiving any salary for their services.

After singing the Doxology. the benediction was pronounced by Elder Alexander Anderson.

The evening session convened at 6:30 p.m., in the Central Baths Hall on Morley Street, over four hundred being present. The prayer was offered by Dr. George H. Higgins.

President E. S. Horsley again welcomed all present, and also bore his testimony to the truthfulness of the gospel.

Elder Albert McCann spoke on obedience. He showed from the scriptures what the first principles of the gospel are, and how essential it is for us to obey these principles in order to be followers of Christ.

Sister Florence Higgins sang very ably, "There is a Green Hill."

Elder Shurtliff spoke on the "marvelous work and a wonder" that had been brought about in these last days. He related briefly

the trials and travels of the Prophet Joseph Smith, and also the unfair means that had been used to try to overthrow this work.

The choir sang the anthem, "Praise thy God, O Zion."

President Clawson spoke upon the necessity of repentance. He emphasized the need of the Bible in every home which, he said, was held in high esteem by the Latter-day Saints, and which he regarded as the greatest work in the literary world. He also spoke on the persecution that Christ and His apostles suffered for the work they did.

The choir sang the anthem, "Ye Shall Dwell in the Land."

After singing the Doxology, prayer was offered by Elder Edward C. Rich, and the conference adjourned for six months.

On Saturday, November 12th, 1910, at 3:30 p.m., President Clawson met with the elders in Priesthood meeting, at which reports were given of their labors during the past six months. Good advice and instructions were also given by President Clawson.

CLARENCE E. BOHLING, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the home of Brother John H. Cox, Brookside, Cambridge (Norwich conference), November 10th, 1910, at which two souls were added to the fold of Christ, Elder Robert Shepherd officiating.

On Saturday, November 12th, 1910, Elder J. H. Eccles, Jr., baptized three converts at "Deseret," South Tottenham (London conference).

On November 11th, 1910, one person was baptised in the open sea at Portsmouth (London conference), by Elder Charles B. Petty.

A baptismal service was held at the Turkish Baths, High Street, Birmingham (Birmingham conference), Sunday, November 13th, 1910, at which ten souls were led down into the waters of baptism. Many saints and friends were present at the services. The ordinance was performed by Elders J. M. Young and D. E. Howard.

A baptismal service, at which three persons were baptised, was held at "Deseret" (London conference), on the 13th inst., Elders J. H. Eccles, Jr., H. J. Shepherd, and George E. Anderson officiating.

On Friday evening, November 11th, 1910, at the Corporation Baths, Middlesbro' (Newcastle conference), a baptismal service was held, at which five new subjects were initiated into the fold, the ceremony being performed by Elder Ben. A. Critchlow.

Successful Socials.—On November 7th, 1910, an enjoyable social was held at 26 Hall Street, Tipton (Birmingham conference), where the saints and elders gathered to pay respect to Elders R. H. Brown and David Hyden, who had been called from Dudley

to other fields to labor. An interesting program was rendered, refreshments served, and a good time had. The saints were encouraged by the departing elders to be faithful.

A successful social was held on Thursday evening, November 10th, 1910, in Westfield Hall, Gateshead (Newcastle conference), in honor of Elder W. L. Edwards, who, after fourteen months of much appreciated labor in that branch, was released and left the conference the following morning. Over one hundred saints and friends were in attendance.

About fifty friends gathered at Durham House, Liverpool, Monday night, the 14th inst., for a birthday party in honor of Sister Lydia S. Clawson. The evening was very enjoyably spent with music, games, and refreshments. Sister Clawson was presented with a beautiful silver butter dish as a token of love and esteem. The affair was a surprise on Sister Clawson, and in that respect, as well as socially, was a complete success.

On Saturday, November 12th, 1910, a successful social was held in the Wakefield branch (Leeds conference), in honor of Elder A. C. Gunderson, who is about to return home. A fine program was rendered by saints and friends. Elder Daniel Cook on behalf of the saints and those who had contributed, presented Elder Gunderson with a fine traveling rug.

On Wednesday, November 9th, 1910, the Barnsley Relief Society sisters gave their monthly tea party and social in the Arcade Hall meeting room, George Yard, Barnsley (Sheffield conference). Sister Jennie Ward acted as chairman, and was very kind in furnishing dishes and refreshments. Sister Kimberley and President Annie Benfell also furnished refreshments. About seven p.m. a good program was rendered by saints and friends. Mr. Hoyle, formerly a soldier in India, recited two poems for us. A vote of thanks was given to all who assisted. Brother Harry Quilter, daughter Louisa, and son Charles Hyrum, came from Birdwell. Elder John Vaughan and Elder John Hadfield came from Wombwell. Many friends were present. All enjoyed themselves.

DIED.

CANNON.—At Belfast, November 12th, 1910, Sister Elizabeth Cannon, aged 73 years. She was a faithful member of the Church for over fifty years.

CONTENTS:

Jesus Christ a Real, Historical Personage... 721
Poetry: I Want to Know 727
Editorial: Family Prayer 728
Parentage of Ancient American Art and Religion 730
Minutes of Leeds Conference ... 733
From the Mission Field 735

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.